A LETTER FROM Mr. DONALD CARGILL to his PAROCH

Of the Baronny KIRK in *GLASGOW*:

March the 27*th* 1681.

I Am Debitor to all, but specially to you; but how to requite my Obligations I know not, to return all is impossible, to return nothing is great ingratitude, ye know what kind my return must be; I have desired and do desire your well-beeing, and walking in the Truth, without a further look to yours, be humble always, thankful for what ye have received: and still Thrifting after more; for his fulness is Infinite, and your wants is wonderful great, and it cannot be right with us where our needs are not right in our Eye, and Christ in our Heart. And let none think it sufficient to be right in one thing if he be not labourng to be Right in all, it was if I mistake not, the fault of our Professors that syded with the times & work of Reforma

tion, Communicating of theſe common g
that followed it, made them ſtart, and ſl
into their Profeſſion; GOD did indeed ſ
ſhyne upon theſe times, is things that i
warmed Hearts, when it did not melt them
and he alſo gave theſe common gifts of th
Spirit, (as to *Saul*) without that immorta
ſeed, that only makes durable. And thol
were the things together with the miſtake
(to ſay no worſe) of Miniſters that gav
thoſe names and places, wherewith they wer
puffed up, and authorized; Theſe preſent de
fections & this with what will follow (for al
is not yet done, and ſeen) ſhal more fully dil
cover this defect, and take away both tha
Spirit and Name, and leave them poorli
ſtanding (O! that the Writing of this migh
make ſome of them prevent it) having no
thing for all but maintaining a Cauſe, that i
neither Right Libertie, nor true Religion
Nor whereof I hope ere all be done, ther
ſhall be no rule. I do not ſpeak this of them
all, for there are ſome of them, who not onli
were in Chriſt before me, but alſo befor
theſe times, and was otherwiſe wrought up
on, and theſe are neither ſo fullie nor (I
hope) ſhal be ſo firmlie there, they having
the imortal ſeed, the ſaving Graces of the
Spirit

Spirit in them, that does either keep from falls, or surelie and quicklie recover them again, there being there a real difference, we ought to acknowledge it in our compassion tenderness and affection, and withal Pray, that they may be made to see what and whom they have relinguished: O! that God would open Mens Eyes, that they may see how little good, and how much evil it has wrought, I pray how little it has done for the freedom, and enlargement of the Kingdom of Christ, and how much for confirming. Its thraldom and confyning, its enlargement, neither do I see that it makes for the gaining of Souls into God for their adherance, who is not religions will go no further with them, nor they come to their own desires, which together to provide for their own private safetie, gain, and a name of Nonconformists, & on the other hand what evil has it wrought? *They themselves when come to themselves, and sober, will see that it hath not increased, the Treasure of God in themselves, but has begotten an evil affection, and raised passion against these whom I think themselves esteemed Godly, because they laboured to waken Consciences, and return them to a righteness, and mind them of their Vows to God, and because*

they ſtand in the way of gratifyng a ſinful power, of ſaving Life on any terms, ſecuring their quiet, and ſhunning the Croſs of Chriſt, who is calling all at this time to take it up: And under a greater damnage nor what is, or can be ſecured by theſe ways, or they can compence. And it is juſt with God, and I fear, it ſhall fall out that theſe People ſhall never be ſevered from theſe Miniſters, nor they from theſe Men till they lead one another to Judgement, and this ſhall far exceed the beneſites, that has been gotten; and as it hath begotten an evil eye toward their own, ſo it has abated zeal, and conciliated a favour toward theſe that are enemies of God and all Righteouſneſs. And has ſo enſnared and alienated the Land from God, and him from it, that he will no more ſhyne on it, till theſe ſins be purged and theſe Perſons removed, either by the providence and judgements of God, or juſtice and zeal for Men: But as he has given you to be right in one, ſo ſtudie to be right in all, and let not your Hearts be taken up with nothing to the Prejudice of the whole of Religion: It is true it is a great one, but there is a greater than it, without which no thing can be rightly done by you nor accepted with by him, & withal let them ſee that

have as great a Heart hatred of Secret and private Sins as of publick evils; for Satan may Sometimes Foyl you in both; Keep livelie and in Sight of him, and so ye shall see best, Taste Best, Savour best: By this ye shall onlie be able to quit Your selves Rightlie, and let the World see, tho' ye be necessitate to be more hea d in this at this time, yet that ye are walking in all other things according to his Commands, & are tender of every one of them in their turn, and that ye are not making this a Cloak for other Sins, neither think that it Discharges us of all or any one of the other duties of Religion, but on the contrair that we are the more obliged to holiness both in regard of the Cause that we are to adorn, & in regard of the Opposers, who when they find themselvees behind in Reason, studies to find out something in our Conversation, to hold us out to the World as Men destitute of holiness; and so such as truth cannot be expected to be found with: As also, to set up such Spotted Creatures, destitute of wisdom and knowledge to compare themselves with and to raise in themselves, that which is high enough alreadie; That under that their greatness, they may shred themselves

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from the checks of Conſcience, and the chal-
lenges of Non-performed Vows which runs the
Quite contrarie way to what they are doing.
But let us look well to our ſelves, and the
more we are right in theſe publick things the
more Satan will Aſſault, and ſeek to foyl in
other things; for tho he be an Enemie to
all that hath any thing of the fear of GOD
or form of Godlineſs: Yet he exerciſes moſt
againſt perſons (when and where he is per-
mitted, more or leſs, as they are againſt his
Kingdom (and its Dimmiſhing,) and for the
exaltment and enlargment of the Kingdom of
GOD; So that ye ſhall have him more em-
minentlie againſt you nor you Opoſites, even
theſe of them which may be has a greater
meaſure of perſonal holieneſs: For I will
not ſay but there may be true Godlieneſs
which is much, I do not ſay too much; for
that cannot be if we neglect not the other at
Home, and within; and with theſe will all luke-
warm profeſſors Joyn, in regard of their de-
ſign and deſire, is the ſame, tho upon ta
different Accounts; for both deſires Liberti
and Quite the one, that he may exerciſe Reli-
gion, and the other for other ends; For thi
in the trulie godlie is not an Affection new
ly begotten by fear of the Croſs, as in the othe

much

much leſs is it from any deffect of Judgment, if they would extend, and exerciſe their mind to the Contemplation of theſe things. But I muſt ſay that this their way that are truelie godlie may ſeem to be great, and ſometimes to my ſelf, has ſeemed greateſt, yet is not ſo great as it ſeems, being Defective in a manner(a Zeal to) he Expounded Kingdom and publick Glory of GOD and Good of Mankind, and ſuffers Satan to ſit beſide God and his Kingdom to be Triumphant and free, and Gods to be Beggarlie and Enſlaved,and ſo in a manner he gives a Ceſſation of Arms where there is ſuch a yielding to his intereſt and inſtruments that are acted by him. and follows him: and for others of your Oppoſites that has leſs of Religion and takes upon them more of this Combat, he has leſs quarrel with them,if any more at all, but what he bears to all Mankind; And ſo they have a greater Ceſſation from him as to his Temptations. I do not ſay from the Temptations of their own Corruptions, for that works naturally: So always.tho not always alike, but he works rationallie,and upon deſign; ſo that he is ſo far from troubling with other things, that he enables them with gifts for agenting that Cauſe & Virulence to Convince

all that Oppoſe it, and ſuffers them to retain their formality in worſhiping, for adorning it, and deludiug themſelves in the Point of Regeneration, True Religion and Righteouſneſs. And I may Truly ſay, that there may be more True Godlieneſs, in one againſt whom Satan exerciſes his full malice; and is permitted ſometimes to puddle, nor in the fairneſs of a Thouſand ſuch who wants the broken heart and Regeneration; And this I fear will be found to be the Caſe of theſe Combatants that are alwile in Arms upon its, and no other account: *Let them then that are Studying Righteouſneſs in all things and ſeeking the enlarging and exalting of Chriſt's Kingdom, and the overthrowing of Satans expeſt the encreaſing of Devils and multiplying of Temptations, for procuring of your foyll and fall, O! Fear, Truſt, Watch, Pray for your ſelves and one another, knowing that ye have all the ſame Conflict, Temptations, and Weakneſs of the fleſh, and have the more fervent Love among your ſelves, ſeing you are now Fewer, and have all Your things Common; Your Griefs, Your Temptations: Your Mercies your Joys, your Subſtance, your Goods ſo far as it ſhall be needfull, for it is like the time is every near that will make all alike in theſe*

things, I fear many are Buying, Building, and Gathering, for our Enemies: We know not ere it be long, but Forraigners may be holding in one ſide and Inteſtine Enemies the other; and the Sea all: and then our Gentiles and others that ſaw nothing to their Lairdſhips, and Eſtates find them to be nothing, and the greateſt and the Richeſt, ſo put to it, that if they eſcape, ſhall not be able to carry away Cloaths, ſo much as to cover them from the cold, nor Mony ſo much as to Buy them Bread, if they find it where they come to be bought, and then this will be the Price of our evil Conſciences, when nothing will be left but Sin and Sorrow (for if any thing ſhall remain as we pray and hope there will) a revive after all theſe Vaſtations and Over-running of Judgments, it ſhall be that poor and hated party who ſought his glory, and laboured for a good Conſcience above all other things; For if the Lord give any of theſe things again to anie of us, it will be to thoſe that ſhal ſincerly ſtudy to have them his, and ſhall not give them up to Men to Judge them after the Luſts: For the preſent, I have comfort in nothing, but that I think I ſee his abode in the Land; And it is a thing ſo wonderful, that I can hardly

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get it believed after there has been so great indignities done to him by the multitude great and mean, and such, and Unfaithfulness in his Rights, misregarded as Indifferencies shown in his Matters, with atchieve to have and hold them that are not only perejudicial to his Reigning, but utter overthrowers of his Kingdom, inconsistent with his Cohabitation with us; Yet, I say, I think I see his Abode and Glorie beyond all these Judgments tho' we should come short of this, yet if we be his we shal fall in a better. And O! How good is it to die, having these Desires, and to leave behind us the Mould of such a Fabrick to our Successors: And it seems the Lord is making a far off Preparation for Building, by removing of the old rotten Stuff of the Former House, and tho' we cannot see at present where the matter for the New shal come, yet it shal be surelie furnished in its time, and it shal be said with great Admiration, *I was---and who both.*---If anie of us shal come to these things, we may have this Advantage, *that throw Age or Grace, or both, we shal be past the relish of any thing but what is Divine*, and this verie thing as it may help now to make our End right, so it

shall

ſhal help them to make our Enjoyments pure and ſweet: But the Cloud betwixt this and it is dreadful. And O! that I knew how to Warn, Counſel, Confirm and Comfort you, yet it is in his Hand, *who is Infinitely more tender, and I leave it to him*, but prepare for Death, and that which to ſome is worſe, and think not that Rightneſs in theſe debated Matters will do it, tho I eſteemed much of thar, and cannot bur ſay if it be ſingle and extenſive, that it looks like a Spark of true Grace; yet think it not ſufficient without Repentance, for the manie ſinful ſteps we have ſtepped throw Fear, Corruptions and Temptations, and come alſo by waiting on them ſ who are now gone from us, to have had them up with us. Beſide all theſe, there muſt be a conſtant Dependance upon, and imploying of God throw Chriſt for keeping a Perſeverance; and that further ye flee from theſe Men that are ſtanding ſtated Enemies to GOD the better; and I am miſtaken if the LORD be not calling all Beaſts to come from the Shadow, and all Fowls out of the Branches of that Tree that is to be cut down, and theſe that have fled thereto firſt, but eſpeciallie laſt ſhal find it. So this their doing in regard of Sin, ſhall

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be like *Jehoshaphats* Association with *Ahab*, & in regard of its Fortunateness, or rather Unfortunateness, like the Visit of *Ahaziahs* Brethren to *Jehoram*, who was cut off by *Jehu*, and I fear that Ministers and others that has concurred with them shal not be the least part of the Fewel of this Burning, and these of them that shal Survive, shal be to consume the Eyes, & grieve the Hearts of the Relatives; And sure they will want much, as the Comfort that that Word would have yielded, *ye are they that have continued with me in my Temptations.* But stand off from the Enemies of the LORD, and think it much if ye be keeped free of their Injuries & be Submissive & content tho injured: but seek none of their Favours; for they are Snares, neither accept of them if they give them as their Favours, and not as your own Right; For these that want them shal have but a short Time to bemoan their Loss, and these that gets them but a short while to rejoice in their Enjoyments; For he is lifting up an Ensign to the Nations from afar, and hissing to them from the Ends of the Earth; [And behold they shal come with speed swiftlie, *Isa.* 5. 26.] it shal indeed come suddenlie, and when it comes it will give them no offer of Parlie, Occasions

casions if tampering or agreement upon any Conditions; For he that sends it, intends nothing but Punishment and Sweeping, and he knows they have such changeable Minds, and lacks Consciences, that would agree upon any Interest for their own Safetie, but nothing will do it but Lives, Lands, & Religion, which to them is least of all. When ye see the Beginnings of these Things, if near God, and if not; it is like ye will be *Involved* in the common State: Take heed what he suggests and offers for Safety, and let him that thinks himself most engaged to abide, flee first; For flee, and judge we must till the Vengeance be poured forth, and then shal be seen another Cause (*beside the owning of that cursed Interest and that sinful Defection, which* GOD *denyed Success to* Bothwel, *that it was not Mercy to Victors, or Favour to the Land, or Unjustness of the Quarrel, if it had been rightly stated, as some would have had it*) *but in Judgment as those that opposed it, and to those that mistated it, that he might deliver them up to more hardned Hearts, and Cruel Hands to be punished, and for Chastisement to those who continued to appear for a mistated Quarrel, and in the one Providence shall expone another. We have seen the hazard, let us*

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no more own their Intereſt, nor make further Conjunction with them, no not for Defence, tho' National and Religious Obligations ſeem toty rs: For all that ſeems to engage us to their help is but a Temptation; for if they ſhould be able to retain any thing, they would retain it neither for GOD nor us; and we ſhould but eſtabliſh them to expoſe GOD and oppoſe us; And if we ſhall eſſay to help them, we ſhal fall in their Wrath; And I know not any Duty this Day we owe them but Prayers, as for the Enemies of GOD, and to execute Judgment on them if we had Power: and becauſe that has not been do: he will cauſe ſome from elſewhere upon our Charges to do it. I do not give you here long Arguments to Debate with Expoſites, becauſe *I* judge ye ſhould leave that and them to Annotations of Providence,---*pouring out of the Spirit of Judgment, as they ſhal be found Friends or Enemies.*-- As for our Agreement with our real Friends that are on the other ſide, if they would return from the evil of their way, few Words would do it, where Hearts are not at an Enmitie; but if not, trouble not your ſelves about it; For the Time will not be long. *Peace be with you.* AMEN.

DO. CARGILL.

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As for your Collections; the Poor are yours as well as others; and ye ought to see to them, either by your selves or others; But as for your Contribution to Ministers, I see not how ye can do it, more than ye can bear them.

Peace be with you all.

DO. CARGILL.

FINIS.